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THE REVIEW.

By ARTHUR PREUSS.

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POLITICAL NOTES.

The "apathy" which has characterised the campaign until recently proves to be not inconsistent with a general determination to vote at next month's election. The registration nearly everywhere turns out to have been larger than in 1896, when interest in the canvass had been keen from the start.

Apparently the abstentions from voting are not to be as numerous as had generally been expected; for example, a canvass, by the Chicago *Record*, of 639 professors and instructors in eleven Western educational institutions, ranging from the University of Chicago to a small college, disclosed only four who are determined to vote for no candidate for president. Twenty-six have not yet decided how they will cast their ballots; of the rest 21 are for Woolley, the Prohibition candidate (12 of these being in the University of Illinois), 103 for Bryan, and 485 for McKinley. Like the recent canvasses of professors in Harvard University and the Massachusetts Institute of Technology, this later enquiry gives a clear idea of the division between McKinley and Bryan among the educated class.

What is lacking is some authoritative indication of the drift among the laboring element which casts so large a proportion of the total vote in all of the cities.

* Married, last Tuesday, Oct. 23rd, at 9 A. M., in St. Henry's Church, East St. Louis, Ill., Miss Pauline Beuckmann, of East St. Louis, to Arthur Preuss, Editor of THE REVIEW, and Miss Elisabeth Welte, of Shawneetown, Ill., to Mr. Wm. F. Beuckmann.

Improved Campaign Methods.

The N. Y. *Evening Post* (Oct. 13th) thinks that campaign methods in this country are improving. In corroboration it offers an interesting review of the presidential campaign just drawing to a close.

Our contemporary finds, as we have done, that the most noteworthy feature of the canvass has been the "apathy" which has been so generally manifested during the canvass until its closing weeks. This has no doubt been due to the unprecedented fact that there was no contest in either party for its nomination for the presidency, and that the candidate of each was the same as four years ago; and to the further fact that there is an unparalleled amount of dissatisfaction with both nominees among the voters of the country.

Notwithstanding this, the politicians of both parties have "gone through the motions" exactly as though popular interest had been as keen as in the Blaine-Cleveland contest of 1884, or the exciting campaign of 1860, or the lively canvass of 1840. Contrasting these earlier campaigns with those of more recent years, it is possible to discern a decided improvement in the relative importance of what may be called the spectacular elements. The torchlight procession, the wholesale illumination of the houses of partisans on the occasion of such a procession, the organisation of bodies of men clad in some fantastic garb—these things are plainly less congenial to our people at the end of the century than they were in its middle, or even during the score of years after the Civil War. They are essentially childish, and the nation is discarding them as it grows older. The best proof of this is that they languish in the long-settled East, and maintain their popularity only in the newer sections of the country.

The reception of the "Rough Rider Club" suggestion has illustrated this. Roosevelt is the type of man to render this sort of thing popular if anybody could, and under the conditions which prevailed fifty years ago it can not be doubted that such mounted clubs would have been organised by eager partisans all over the country. But the scheme fell flat east of the Alleghanies, while it has not taken very well in the region between those mountains and the Mississippi, and has aroused enthusiasm only as one reached the section where the cowboy is found. Remembering how generally the "rail-splitter" idea was taken up by Republicans in the first Lincoln campaign, the change in the attitude of the public mind since 1860 is unmistakable.

It is true that there are still processions and parades and fireworks as accessories of a presidential campaign. But they seem to be kept up by the politicians rather because the traditions require it, and neither party is ready to take the lead in abandoning them, than because either set expects to accomplish much by them. The theory always was that such demonstrations increased the size of the party vote, and that whichever made the bigger spectacular show would carry the election. But it has been demonstrated, over and over again, that this is a fallacy. During the campaign of 1884 Cleveland remained almost every day at his post in the executive chamber at Albany, while Blaine travelled through the North, the central figue in immense crowds. Indiana was a doubtful State, and the outpouring of people when the Republican candidate visited it, exceeded anything that the Democrats could show, but the electoral votes went to the silent Democratic candidate whom almost nobody in Indiana had ever seen. In 1890 Speaker Reed and the author of the McKinley law drew bigger crowds than any Democratic orators, but they woke up the morning after election to find that their party had suffered the worst defeat in its history.

Instead of "fuss and feathers," the influence of serious and sober-minded appeals to the reason is evidently growing. The masses still go to "see a free show"—in fact, they go in greater numbers than ever, as the growing facilities of communication render the gathering of vast crowds easier, but they regard it only in the light of a performance, whether the showman be a Bryan or a Roosevelt; "he draws better than a circus," telegraphs a correspondent who has accompanied Governor Roosevelt on his tour through Indiana. For this reason the attempts to determine which of these bidders for free patronage drew the larger number of patrons when they have visited the same place on different days, is an utter waste of time; it would signify nothing if anybody could tell. What the intelligent voter really thinks about is the speeches or letters from such men as Harrison, Schurz, Cleveland, Hewitt, Storey, Littlefield, and others who appeal to his reason.

There is a decided gain in the matter of fairness toward candidates. The best proof of this is the steady decline in the "roorbach," as the falsehood circulated to the disadvantage of a nominee by his opponents has been called ever since such a forgery, purporting to be an extract from "The Travels of Baron Roorbach," was published to the detriment of Polk in the campaign of 1844. It was in the same year also that the candidate of the Liberty party suffered from the circulation by electioneering agents of the Whig party, three days before the election, and too late for exposure and denial, of a forged letter purporting to come from Birney, which announced his withdrawal from the canvass and advised anti-slavery men to vote for Clay. The general circulation of the daily newspaper nowa-days renders possible the immediate exposure of any such attempt to deceive, in which case the roorbach becomes the worst sort of a boomerang. The growing intelligence of the people also makes them distrust startling charges against a candidate brought under suspicious circumstances, and the political managers have been forced to recognize these changed conditions.

There is much that is disheartening about the present canvass, which offers only what a great proportion of voters consider a choice of evils. But it is reassuring that there are abundant signs that campaigning in this country is improving in its methods.

DOUBTFUL PRAISE FOR BISHOP SPALDING.

The N. Y. *Independent* (pages 2,285-87) has an editorial article headed "Bishop Spalding on Americanism," which we reproduce verbatim:

* * *

Last March Bishop Spalding, of Peoria, preached a sermon in Rome, which attracted attention at the time, and has now been published by the *Ave Maria* Press of Notre Dame, Ind. It is on Americanism in the Catholic Church, although the word does not once appear, but it is a bold, clear, and noble presentation of the attitude of those men in the Church who believe that the teacher of religion must live in the current century, if he can not reach over into the next, and that he must be a leader in investigations in science or criticism, and must fit the garb of his faith to the latest truth that has been discovered. We would like to have it read for their benefit as much by Protestants as by Catholics.

A few months before this sermon was preached, the Very Rev. J. A. Zahm, of Notre Dame University, for doing in the field of science just what Bishop Spalding approves, had been required by the Holy See to withdraw from circulation his book on "Evolution and Dogma," and about the same time the Pope pronounced a condemnation of heretical positions charged against "Americanism." It required some courage to preach a sermon in Rome whose sympathies were plainly on the side of the attitude to science and progress which had been so bitterly denounced to Rome, and, it was claimed, condemned there.

After a fitting introduction the Bishop makes his first position for female education:

"We must give to woman the best education it is possible for her to receive. She has the same right as man to become all that she may be, to know whatever may be known, to do whatever is fair and just and good. In souls there is no sex."

That begins well.

But the relation of the Church to science and developing truth occupies Bishop Spalding's chief thought:

"With what misgiving Catholics and Protestants regarded scientific astronomy when it began to gain acceptance."

That is a reminiscence of Galileo.

"Man's mind is free, and he has the right to enquire into and learn whatever may be investigated and known. If the Church is to live and prosper in a modern world, Catholics must have not only freedom to learn, but also freedom to teach."

True, and it applies to Dr. Zahm and Professor Mivart.

"If we (Catholics) isolate ourselves and fall out of the highest intellectual and moral life of the world around us, we shall fatally drift into a position of inferiority and lose the power to make ourselves heard and understood."

Here speaks "Americanism."

"Shall the Church speak words of approval and cheer to all her children except those who labor with honest purpose and untiring zeal for deeper and truer knowledge? Shall she permit Catholics to fall into the sleep of self-contented ignorance, while the great world moves on and leaves them in the cerements of the grave?.....If mistrust of our ablest minds is permitted to exist, the inevitable result will be a lowering of the whole intellectual life of Catholics, and, as a consequence, a lowering of their moral and religious life..... ....Is the Bible itself written with the rigid exactness of a mathematical treatise?"

Such words of good courage are fitly printed at Notre Dame.

"Is it credible that if St. Thomas of Aquin were now alive, he would content himself with the philosophy and science of Aristotle?"

"Place and pomp and ceremony are superfluous when great souls live and act."

"To forbid men to think along whatever line, is to place one's self in opposition to the deepest and most invincible tendency of the civilized world. Were it possible to compel obedience from Catholics in matters of this kind, the result would be a hardening and sinking of our whole religious life."

Most true, and therefore we doubt if the Bishop of Peoria cares for the Index Expurgatorius.

"If we look upon theology as merely a system of crystallized formulas, as a science which need take no cognizance of the general culture of the age, content with merely presenting the old truths in the old way,..... we deprive it of power to influence men."

"The best education....is that which creates within the soul a quenchless thirst for knowledge and righteousness. Our young men when they leave our schools cease to be self-active, and become helpless, because we have failed to inspire them with a divine discontent."

"One of the five wounds of the Church, as Rosmini sees them (he quotes Rosmini, a man discredited by the Index), is the inferior kind of professors to whom we entrust the training of those who are to be the guides, instructors, and models of the multitude. Things have hardly improved since his day. Those who hold chairs in our institutions of learning still lack the best pedagogical knowledge and skill; still lack thorough acquaintance with the best philosophic, theological, scientific, and literary thought of the age.....To make the situation worse there is a tendency to confine clerical education exclusively to seminaries, the result of which must be a lowering of intellectual and scientific culture in the priesthood."

This is true; but Father J. T. Smith has lately been sadly scolded for saying so in a book.

"There is nothing new that is not investigated and discussed.....We know vastly more than the Alexandrine, Cappadocian, and Antiochene doctors, who built the foundations of theological science; more than St. Augustine and St. Jerome; more than Alcuin and Scotus Erigena, more than the great Masters of Scholasticism.....We have developed a critical and historical sense which they had not, and which gives the student a clearer view of the meaning and content of Scripture, of the development and history of the Church, than hitherto it has been possible to have."

"We do not need new devotions and new shrines, but a new spirit, newness of life, a revivification of faith, hope, and love, fresh courage and will to lay hold on the sources of power."

The broad views of Bishop Spalding appear in these words:

"The old controversy between Catholics and Protestants has, to a large extent, lost its meaning, because problems of more radical import have forced themselves on our attention.....Too long have we all, Catholics and Protestants alike, busied ourselves with disputations about the meaning of texts, while we have drifted away from the all-tender and all-loving Heart of Christ."

We would like to quote much more, but must refer the reader to the address itself. We must take space for a fine defense of American ideas none too popular in clerical Rome:

"In the ever widening domain of the British Empire, in the ever growing territory of the American Republic, democracy is triumphant; and in all these vast regions, with the exception of the Anglican Establishment, which is an anomaly confined to England, there is a separation of Church and State, a separation which those who are competent to judge recognize as permanent. There is everywhere freedom to write, to publish, to discuss, to organize; and there is no object of thought, no sphere of action, no interest which it is possible to fence about and shut in from the all-searching breath of liberty. This condition of things exists; every influence maintains and strengthens it; and so far as we are able to see, it does not appear that any earthly power can change or destroy it. It is a state of things English-speaking Catholics accept without mental reservation, without misgivings, without regrets, which are always idle; and the common rights which are ours have stirred in us an energy of thought and action which have led to triumph and conquests that have not been achieved by Catholics elsewhere in the wonderful century that is now closing.....The Catholics who speak English are twenty million or more. In the last half century they have built probably as many churches, schools, convents and institutions of charity as the two hundred million Catholics besides. There have doubtless been losses, but in the midst of struggle and battle loss is inevitable. Has there then been no falling away from the faith, no decay of spiritual life among Catholics of other nations?"

For the intelligence, courage, and sound Americanism of this admirable sermon Catholics and Protestants may equally be grateful. Such a leader, who is scholar, theologian, and poet, is an honor to his Church. And the American Catholic Church has the right to congratulate itself that another of like spirit, the first Rector of the Catholic University, has just been appointed by the Pope to be Archbishop of Dubuque. Its institutions of liberty make the United States the garden spot of the world for the Catholic Church. When Catholics like Bishop McFaul begin to complain, let them go—say to Ecuador and see how they like it.

* * *

Were we what our opponents call us, heresy-hunters, we should have done like the *Independent*—torn single sentences from the context of Bishop Spalding's sermon, and shown how much "Americanism" and how little orthodoxy there is in them. But we did not. In the context they may have a correct meaning, although on their surface they express what the *Independent* reads in them and gleefully chuckles over. The *Independent* likes Catholics on the borderland of truth and heterodoxy; it rejoices to see them "on the fence;" like the fox in the fable praised the raven for his wonderful voice, the *Independent* lauds all straddlers of the truth as scholars, theologians, sometimes even as poets.

The unhappy St. George Mivart, too, was a man after the heart of the *Independent*. An

editorial note on his demise it wound up as follows (page 846):

"Men of knowledge and intelligence may be Protestants or infidels. They can not be Catholics. It is a sad, a terrible blunder, one that will work more and more evil until the time—which must come—when the interdict will be reversed. We would not mind it so much if it worked entirely to the benefit of a more reasonable form of faith. But it does not. Its natural result, with intelligent people brought up in the Catholic Church, will be to drive them to infidelity, and that is a very great evil. We need a liberal Catholic Church, and the liberal element will yet, at some time, prevail, and then Dr. Mivart's name will be included with honor in the list of Catholic worthies."

Logically it would follow from the premises of the *Independent* that Bishop Spalding, being a scholar, is no longer a Catholic, since real scholars may be Protestants or infidels, but can never be Catholics. But in the words of the *Revista* of Las Vegas, "the *Independent* is independent of logic." We believe Bishop Spalding is still orthodox, but his praise by the *Independent* is rather doubtful.

J. F. Meifuss.

BISHOP McFAUL AND REV. MALONE.

(*Providence Visitor.*)

The Rev. Thomas H. Malone, editor of the *Inter-Mountain Catholic*,*) and "active member of the Board of Charities and Corrections of Colorado," prints an article in the October number of the *North American Review*, in which he assumes to pass unfavorable judgment on the protest made by Bishop McFaul in the September issue of the same periodical. Father Malone, we are glad to observe, writes restrainedly and for the most part with a sustained note of courtesy which becomes his character and the gravity of the problem he endeavors to discuss; but he does not establish his point. He makes three distinct charges, and he brings none of them home. He contends that the Bishop's article was untimely in its publication, that it was unproven in matter of fact, and that the remedy proposed for the imaginary grievance would be hurtful to the best interests of the Catholic body.

He regrets in passing that Bishop McFaul "thought it necessary to make an elaborate exposition of Catholic loyalty." That, be it said, is entirely a matter of taste and temperament. If Bishop McFaul has been a sinner at all in this respect—we do not think it is the case—he has the distinction of sinning in very exalted company. How much jingoism we Catholics, lay or clerical, shall fuse into our public pronouncements, is for the most part a moot question. Some men are naturally exuberant; others are colder and more intellectual; they love a "dry light." There are some whose natures are so effervescent, whose hearts, like the heart of the scribe in the Psalm, are so bubbling over with the good things of religion and patriotism, that they must always be telling the world what the world might be supposed to take for granted. But we do not think it fair to Bishop McFaul's very manly and straightforward way of putting his claim, to charge him with so purely rhetorical an offence.

As for the Rev. Thomas H. Malone's three indictments, we propose to discuss them severally and in order; particularly so as the medium which he has selected for his strictures on the much-discussed article is likely to give an adventitious value to his criticism in the minds of our readers somewhat out of proportion to its intrinsic worth.

The charge of untimeliness is not a serious one, and we think it is refuted by the very consideration which Father Malone adduces in proof of his own position. Surely, if ever there was a time when the grievances of Catholics might be supposed to arrest attention, it is on the eve of a great political struggle, when leaders on both sides are so anxious not to give ground for complaint. To tell us that men's minds are not "prone to fair and conservative judgment" in such circumstances is to miss the significance of the real object in view. It is not to convince the mob chiefly that we lift our voices in the stress of such an hour. It is rather to convince the mob's would-be rulers and lawmakers "of sin, of justice, and of judgment," to let them see that there is one section of the mob, at least, that knows its own mind and is sincerely anxious to be governed in equity.

As for the second and graver charge, that the Bishop has not proven his case, that, we confess, rather amuses us, when we gird ourselves to the task of examining the refutation in detail. For what does it amount to? The Rev. Thomas H. Malone—we take the liberty of softening the too pronounced note of the writer's aggressive first person to the more manageable key of the third—the Rev. Thomas H. Malone has "for some years been an active member of the Board of Charities and Corrections of Colorado; he has represented that State at charitable conventions, prison congresses, etc., in Europe and America, and consequently he feels that he can speak with some degree of authority on the questions raised by the Bishop of Trenton." He does so; and "his degree of authority" joined to his "intimate knowledge of the facts" forces him to meet the Bishop's charge with a flat denial. Of course when a controversy reaches a crisis of that sort, a deadlock is created, and there can be but one way out of the difficulty. In the interests of truth and fair play we invite the Rev. Thomas H. Malone not to shirk that way. We invite him in all good will to submit to the test of a show of hands. Appeals to individual experience, be they never so international, are apt to prove misleading. We have no wish to belittle the value or the significance of the reverend gentleman's testimony. We think he exaggerates it. That is but natural in one who has travelled so far afield and filled such important offices; but we fear, nevertheless, that he lives at present so far removed from the real centre of life and activity in this country, that he has fallen into the mistake common to all dwellers in remote regions of confounding the domesticities of his own borough with the law of the great world. We know priests and laymen whose Odysseys have been as extended as that of the Editor of the *Inter-Mountain Catholic*, and we have heard them tell a different tale. Let the *North American Review* in the face of the conflicting testimony its articles have called forth, have recourse to the simple expedient of an episcopal referendum. Let appeal be made to the Catholic bishops up and down the country. Let them be invited by Mr. Harvey to give their testimony fearlessly. Some of it, no doubt, will make stimulating reading, but other some, we venture to predict, will discourage optimists of Father Malone's type.

It is hardly necessary for us to dwell on the third charge brought by this Reverend gentleman against Dr. McFaul's paper, that, namely, of proposing a remedy which would be found hurtful to the best interests of the Catholic body. In the September number of the *North American* Bishop McFaul wrote:

"Language can not more plainly declare than my Boston letter and my Trenton address, that I have not the remotest idea of promoting or even suggesting a Catholic political party.....Our position is simply this: We are American citizens entitled to certain rights, and these we must possess. Bigotry shall not be allowed to deprive us of the exercise and enjoyment of any of them. We ask no favors; we beg no privileges; but we demand that our religion shall not be made a bar to the attainment of our rights under the Constitution. It is not to bring our religion into politics that an appeal is made to the Catholic laity of America; on the contrary, it is to keep religion out of politics. American citizens, because they are Catholics, are discriminated against, and we are determined to unite for the purpose of defending ourselves against this un-American bigotry. Nor is this a movement to obtain political office for Catholics, as such; it is, however, a campaign of education, and it extends to non-Catholics as well as to Catholics."

In referring to this portion of the Bishop's paper, Father Malone does not, indeed, openly accuse the Right Reverend prelate of pleading indirectly for the very thing he so frankly disclaims. He is at first content to say that the "article breathes a spirit hostile" to the modern practice of keeping religion and politics wide apart; but the instinct to misread is too strong for his sense of courtesy; and in a closing paragraph he says boldly that it is the result of Bishop McFaul's efforts that must, in the last analysis, be the norm of criticism. He thinks the Bishop's articles "have been so framed as to subject them to the charge of suggesting political unity along religious lines," in other words, Dr. McFaul does not see the real drift of his own appeal and his disclaimer is to little purpose.

What is one to do with a *causidicus maledicus?* We have already dealt with this aspect of the controversy in an earlier issue, and it is hardly necessary to go over the ground once more. There are some minds so constituted that the rhetorical charitableness which anticipates a possible misconception is thrown away on them. To forestall a difficulty is only to involve them hopelessly in its toils. It is a form of mental obliquity widely prevalent in sequestered communities, and it can only be got rid of by more frequent contact with the great intellectual centres of mankind, by travel, in a word.

It will be evident that we are not pleased with the tone of Father Malone's article. We think it "unfortunate in the time of its publication" as well as unproven in fact. It is a great pity that we Catholics, and we Catholic editors above all other men, can not stand together. The editor of the *Inter-Mountain Catholic* takes a certain pride in his travels and in the experience he thinks they have taught him. We hope he will forgive us for saying that we have not been as impressed by his achievements in that direction as he

*) In the N. Y. *Sun* of Oct. 11th, Rev. Malone declares that he is "not in any way responsible for the editorial utterances of the *Inter-Mountain Catholic*." He seems to be a sort of editorial contributor.—A. P.

seems to be himself. We are sorry that we have been compelled to speak so caustically. His article is just a bit provoking by its too easy assumption of a vague sort of professional wisdom.

We sincerely hope that when the Rev. Thomas H. Malone has the honor to represent the State of Colorado at another "charitable convention" or "prison congress," a kindly Fate will not carry him quite so far as Europe, but lead him on a voyage of discovery through the many dioceses of the more thickly-settled portions of the country.

(Rev.) Thomas L. Kelly.

CONCILIATION AND ARBITRATION.

From day to day, as the strike settlement hangs fire in the anthracite coal fields, the demand becomes more urgent that some effective provision be made against the recurrence of these protracted conflicts. There is clearly nothing rational about a strike or a lockout, and no reason to expect that any adjustment effected by "fighting it out" will be in accordance with principles of justice. The rational alternative to "fighting it out" would appear to be negotiation and arbitration, voluntary or compulsory. But the disposition to negotiate has been in the past and is still often entirely wanting on one or both sides, and in that case the most elaborate provision for amicable adjustment of difficulties is bound to break down. It may be noted, however, that it is not indisposition to arbitrate which has left our State Boards of Conciliation and Arbitration without employment, for even where settlements have been effected through arbitration, negotiations have commonly been carried on through other than public boards. It is difficult, indeed, to see why a State Board should ever be called in, except under compulsion, since the parties to any industrial dispute naturally prefer to select arbitrators familiar with the conditions of the industry concerned, and the State Board can not be expected to be familiar with the specific conditions prevailing throughout all industries. There is no difficulty at all in making up private boards of arbitrators entirely familiar with the conditions at issue and competent to render impartial judgments.

This is the method of arbitration more commonly resorted to in England and in other industrial communities where the disposition to negotiate appears to be growing. The recent strike of employees on the Taff Vale Railway was ended on the understanding that a Board of Conciliation should be established, and a writer in the London *Times* expresses the belief that some means of negotiation satisfactory to the *amour propre* of both parties can be found for effecting settlements amicably in the future. English employers and employees are working out a solution of the problem through the creation of representative boards in different industries. The make-up of these conciliation boards is determined between employer and employees as they see fit, and enforcement of decisions rendered may be insured by assessment of fines. It is believed to be unwise to compel the adoption of any uniform policy in different industries or even throughout any given industry. On the contrary it is felt that these boards will be more efficient if adapted to the special requirements of different industries, and if the area of their operation is not too extended. The correspondent of the *Times* remarks that those conciliation boards have in the past done best which have limited their efforts not only to one trade but to one district, owing to the wide divergence of interests which separates trades and to the varying conditions within any given trade from one locality to another. He does not think it probable, for instance, that one board could deal competently with the whole railway system of the United Kingdom—at least not for a long time to come.

The disposition to leave employers and employees free of all government regulation or restraint is particularly interesting in view of recent developments across the Channel, in France and Belgium, where people generally are more habituated to government interference and control in such matters. In 1887 Belgium organised her industrial labor councils (conseils de l'industrie et du travail), whose functions are to promote free intercourse and discussion between laborers and employers, to prevent disagreements so far as possible without recourse to coercive measures, and to advise the government regarding labor conditions and industrial developments. These councils or commissions, made up of employers and employees, have operated so successfully that efforts have been made from time to time to establish similar bodies in France, and these efforts have culminated in a decree prepared by the present Minister of Commerce, M. Millerand, and approved by President Loubet on September 17th.

The decree provides for the organisation, at the discretion of the Minister of Commerce, of labor councils in those industrial regions where there is need of them. Their functions are to furnish, at the request of employers or employees or of the government, information and advice upon any labor question which may arise from time to time, to collaborate in making such investigations as may be ordered by the Minister of Commerce, to prepare tables of current wages and of hours worked per day, to seek out and recommend to public authorities remedial measures where there is lack of employment, and finally to report yearly upon the execution of the laws and the enforcement of regulations, and to suggest ameliorative legislation. It is expected that other specific duties will be laid upon these boards as experience demonstrates their efficiency, and it is hoped that they will bring about a rational organisation of industry within which employers and employed will find mutual advantage. The striking feature of the whole system lies in the official recognition of the unions or syndicates of employers on the one hand, and of employees on the other. The scheme for establishing these labor councils presupposes and is built upon a complete organisation of employers as well as employees into unions. These respective unions form separate "colleges" for electing members to the councils.

Representatives of organised labor appear to the American employer to be meddlers and busy-bodies bent upon making trouble for their own personal aggrandizement, and this reputation, as we have shown, they have in many cases well earned. American employers are naturally disposed to manage their own affairs without consulting "third parties," and they believe themselves to be fair-minded and considerate of those in their employ. Without questioning the sincerity of their belief or the fact itself, it may be noted that this sort of argument has been resorted to to justify every species of oppression established since the world began. But the argument has never satisfied those who have been clamoring for more "rights," and perhaps less "consideration." There is no hope, in human experience, that workingmen are going to be satisfied by the offer of consideration of their welfare to be exercised by persons whose interests they think not the same as their own. Nor is it desirable that they should be. To bridge over that gap which our modern industrial system has set between employer and wage-earner has come to be our paramount industrial issue. Some other relation besides that of implicit obedience and discipline necessary in the great industrial hierarchies which have grown up must be established, some means of negotiation and free intercourse, and it is this necessity which lends interest to the experiments of other countries in industrial arbitration and conciliation.

GERMAN PALATINES IN IRELAND.

Concerning the settlement of German Palatines in Ireland, Prof. I. D. Rupp, in his "Collection of Thirty Thousand Names of German Immigrants in Pennsylvania," informs us that about 1700-10, 3,800 German Palatines were settled in Ireland, under the patronage of Queen Anne, at the solicitation of the Lord Lieutenant-Governor of Ireland. The descendants of those early German settlers in Ireland have preserved many of their German traits, and it has been claimed that the dialect of their ancestors still prevails among some of them at the present day.

Being myself a so-called "Pennsylvania Dutchman," descended from the "tribe" Palatine, my curiosity prompted me a few years ago to visit Ireland, to seek my Palatine kinsmen who settled in Ireland nearly two hundred years ago. There was no difficulty in finding their descendants, who yet live in the neighborhood of Adair, Arbela, and Rathkeale, in the County Limerick. These people can be readily recognised by their racial characteristics and many of the customs which their ancestors brought with them from the Rhine country. They are generally well-to-do, being prosperous farmers, and are still known as German Palatines, but the writer could not learn that any of them still speak a German dialect, although he was informed by some of the older people among them that a corrupted Pfaelzisch dialect was spoken by a few down to the middle of the present century. German names are numerous, and among them are found such as Koch, Gessner, Nagel, Neuman and many others of undoubted German origin.

S—n.

SUPERFLUOUS ADVICE.

At the ecclesiastical Congress of Bourges recently, several voices (more or less authorized) commended to priests and to Catholics generally to be true patriots, i. e., to love their country and government with heart and soul. Such advice is good for all times, though patriotism has never been neglected by Catholics. Since the Master prescribed to render to Caesar the things that are Caesar's, his disciples have never failed to be submissive to the powers that be, and to love their country.

At Bourges, the advice took the form of an allusion to certain actualities. Great stress was laid on demanding from the clergy and the faithful that they prove themselves not only affectionate children of historic France, but also of the present France with all her institutions, for which the Church sings in prayer, "Domine, salvam fac rempublicam." What do they mean? Is there a class of French priests and Catholic laymen who are no good patriots?

Liturgy has varied greatly in regard to the prayers for the government during the century. Have the clergy and the faithful not always faithfully followed the evolution? After the fall of the monarchy they sang, "Domine, salvam fac gentem," or "Domine, salvam fac legem." Then came years of silence during the Reign of Terror; after the cult was re-established, they sang, "Domine, salvos fac consules." Under the first empire, it was "Domine, salvum fac imperatorem," which was repeated under the second empire. After the restoration of the monarchy one heard, "Domine, salvum fac regem;" under the second and third republic it was again, "Domine, salvam fac rempublicam." Indeed we have had great variety in France.

There was an official prayer for all *régimes*. Each, in turn, was considered as the regular government of the country. The masses of the Catholics accepted the political changes as readily as those in the prayer. They accepted all formulas of invocation and sang them in all tunes. Therein they have always been, as they are now asked to be, most devoted to the actual, present, living government in all its diverse forms.

Never, except in rare instances, has one had to hear of conscientious scruples in that regard. Catholics know well the teaching of the Church concerning established governments and their duties as citizens towards the *de facto* powers. From the "Domine, salvam fac gentem" to the "Domine, salvam fac rempublicam," they faithfully went through all invocations, and found it proper to pray according to the formula of the Church for each of the succeeding governments, that, if good, it might last, if bad, it might mend.

It is party tactics or selfish calculation to pretend that among the French Catholics there are refractaires who disobey the advice of the Pope concerning the Republic. These Catholics know as well as the others, what they owe to the head of the Church and what is their duty to the established powers. They are submissive to the republican institutions, they love their fatherland even as a republic; they go to mass and sing, "Domine, salvam fac rempublicam;" in a word, they are good citizens, true and tried friends of their country. Yet, even as such, they are not fulsome flatterers of a government that forgets too often that it is instituted for the public good and order, nor are they silent abettors of a politic system that frequently violates the superior rights of the Church.

The difference between the Catholics called refractaires and the others, is this: the latter accept nearly every feature of the established government under the pretext of being more submissive, whilst the former are not willing to give their adhesion to a form of government at the price of treason towards their religion; although they accept the Republic *de facto*, they are not willing to betray the Church. And if we have to choose, the conduct of these latter Catholics seems to us in conformity with tradition, with the example of all times, and with duty.—Arthur Loth in *La Vérité Française* (No. 2,626.)

BIBLE READING IN THE PUBLIC SCHOOLS.

A despatch in the evening papers of Oct. 18th announced that the Chicago School Board had voted, by a vote of thirteen to six, not to permit Bible reading in the public schools.

On Oct. 11th the school-management committee of the Board had made a recommendation to introduce bible readings into the public schools. A work called "Readings from the Bible," prepared under the direction of the Chicago Woman's Educational Union, was approved and placed on the supplementary reading list by the committee, but two members dissenting. The organisation which prepared the book in question contains among its members both Catholics and Protestants, all of whom approved of the work thus presented. They came before the committee with petitions bearing 80,000 signatures.

The Educational Union had asked only that the Bible Readings should be placed on the list of supplementary readings authorized for use in the schools, thus leaving it optional with the 4,000 teachers in each instance whether or not they will employ the book.

It was to be expected that the Board would not approve the recommendation of its committee. As "honest Tom" Brennan, the only Catholic on the committee—the only one at least who amounts to anything—declared in the very beginning, the "Readings" are practically the same thing as the Bible, and the committee was violating rules and time-honored customs of the Board in adopting it.

The "Readings from the Bible," as our subscribers are aware from previous references to it in this journal (Cfr. vol. ii, Nos. 49, 51, vol. iii, Nos. 13, 20, and 37, vol. iv, No. 19, *et passim*) is a manual of select Bible extracts which impart moral precepts to the exclusion of all passages that teach dogma. Its editors represent various forms of belief. One of them, Wm. J. Onahan, even poses as a Catholic, though his Catholicity did not lead him to seek for the imprimatur of his Archbishop before he put his name on the title-page of such a book. As was pointed out in these columns on July 29th, 1897, it is an insidious book, because it handles the word of God in an unbecoming and misleading way. The Bible with its dogma left out is a corpse. Moral precepts must have back of them a reason, a foundation. Without dogma there is no moral, as without the real there is no mode.

From one point of view, the fact of this attempt being made is a sign of good omen, as the *New World* declared as early as February, 1896; for it is a clear admission on the part of a large number of our Protestant brethren that the principle of pure secularism, as applied in our public schools, is proving a failure. It is the outcome of a perception that the effort to divorce intellectual and moral training leads to disastrous results.

ARTHUR PREUSS.

THE IRISH-AMERICAN GERMAN.

"I came across a colored man who spoke with a German accent the other day," recently said a prominent stock broker to a representative of the Philadelphia *Record*. "I dropped into a restaurant for lunch, and the waiter who took my order, although unmistakably a colored man, spoke as though he had just come from some Pennsylvania Dutch settlement up the State. The thing was so pronounced that I spoke to the proprietor about it, and found that my suspicions were correct. The man was a full-blooded negro, but he had been born and raised in a small town near Reading, and had always associated with whites who spoke Pennsylvania Dutch."

A short time ago I came across a German who spoke English with a decided Irish brogue. He was an educated young fellow, a graduate of a German university, and he was very anxious to learn English. He drifted out to Chicago, and from there to a lumber camp up in Wisconsin. Here, he thought, would be an excellent chance to learn the language. But all the men in the camp were Irishmen. Of course, the young German didn't know this, and he fell readily into their mode of speech. At the end of a year he returned to Chicago, very proud of having mastered our tongue, and was greatly surpised to discover that he had a brogue. That was several years ago, but he has never lost it. It clings to him as closely as though he had been born in County Antrim. P. R.

MODERN NAMES.

Although the present fashion of christening children with family surnames is commended for many reasons, it carries with it some awful possibilities unknown in the days of Mary Anns and John Henrys. A glance at the following list, for the genuineness of which our esteemed contemporary *Life* vouches, will illustrate sufficiently well the possibilities of nomenclature resting with parents in their choice of names for the men and women of to-morrow: Edna Broker Mothershead, Marian English Earle, Sawyer Turner Somerset, Will W. Upp, Nealan Pray Daily, Benton Killin Savage, Owen Taylor Money, Ima Little Lamb, Broker Husbands Hart, R. U. Phelan-Goode, Marie A. Bachelor, May Tyus Upp, I. Betty Sawyer, Mabel Eve Story, Will Waltz Wither, Waring Green Cotes, Iva Winchester Rifle, Etta Lotta Hammond-Degges, Barber Cutting Mann, Weir Sick O'Bryan, Makin Loud Noyes, Hurd Copp Cumming, Rodenor Pullman Karr, Doody Spies Sourwine, Knott Worth Reading.

THE MINNEAPOLIS SALOON PLAN.

For the last six years the retail liquor traffic in Minneapolis has been regulated and restricted by fixing a definite line around a small district in the centre of the business part of the city, outside of which district no

liquor licenses are granted. Moreover, when this system was adopted, the license fee was raised, first from $100 to $500, and subsequently to $1,000, saloons were prohibited in rooms or buildings adjoining theatres and other places of amusement, more than one license was forbidden to any one person, and other safeguards against abuses were instituted.

One effect of these provisions was to reduce the number of saloons from 523 to 236.

All this was done by ordinance of the Common Council, the legality of which was at first disputed, but was afterwards affirmed by the courts, and it was finally ratified by an act of the legislature embodying it in an amendment to the city charter.

The same plan, according to the Albany *Argus*, has been adopted in St. Paul, with the approval of Archbishop Ireland and other prominent citizens, and is said to work well.

In an article on the subject contributed to the *Bibliotheca Sacra* by Judson N. Cross of Minneapolis, the reform is declared to be effective and satisfactory. J. W.

THE CONGRESS OF FREETHINKERS.

Among the hundreds of congresses held in connection with the Paris Exposition, there was also one of freethinkers (mostly women). No great attention was shown to it by the Paris papers, since but four of them had reporters at the congress, among them the women's rights' paper, *La Fronde*. The report published by *La Fronde* reads thus (quoted in *La Vérité Française*, No. 2,632):

At the request of the citoyenne Bonnevial, a woman was named president: the citoyenne Ghilain directed the work with great intelligence.

The citizen Charbonnel*), reporter on the first question, freethought and religions, read the resolutions of the commission, which were discussed and voted upon immediately. The Congress, combatting all religions and even the very hypothesis of a God, proclaims the moral sovereignty of science and truth. It asks the delegates from the several nations to make an enquiry about the decadence of the Christian peoples in the diverse countries, basing their results on facts and publishing them in the organs of freethought.

It is likewise necessary that everywhere and on all occasions the clerical scandals be made known to the press, that nobody may be ignorant of them.

This year the Congress does not confine itself to setting up ideas and theories, but seeks above all practical resolutions; and if they are carried out, we can say that they mean war without quarter to all religions, an open and loyal war carried on with honest weapons and for the good of all; our adversaries are used to quite different practices, which we do not want to imitate.

The Clericals do not always succeed in getting hold of social or democratic works (oeuvres), but set up a bitter competition against them, by starting similar ones and creating confusion among the people. Therefore, the Congress has resolved to combat all denominational works of this kind, such as patronages, military clubs, popular universities, reactionary societies, etc.: 1st. by turning away from them the working classes; 2d. by maintaining social and republican institutions; 3d. by supplementing the freethinker societies with groups for active propaganda; 4th. by demanding from the government absolute liberty of conscience and, more particularly, from republican governments that they rigorously apply the laws against the priests and public functionaries who organise anti-republican undertakings.

To obtain the suppression of the budget for religious worship and of all indemnities granted to ecclesiastics under any title whatever, the members of the Congress demand, 1st. that a resolution be adopted in that sense by all freethought meetings; 2d. that an active propaganda be instituted among all candidates for election, to insert that demand into their program, and if they are elected, they should be called upon to keep their promises or be blamed severely and publicly.

All delegates were in favor of having the property of the "dead hand" returned to the State and religious orders forbidden to acquire any property.

A lively discussion arose on the question of admitting to State-offices any one who had not made his studies at State institutions. The majority of the French delegates were in favor of it, as an indispensable weapon of combat, but the strangers thought that freethinkers who continuously advocate the principles of liberty cannot admit such an exceptional measure, which, moreover, would punish the children for a fault of their parents. Nevertheless the French view was adopted. Next the Congress was kept busy with the organisation of freethought and how apostate priests might be helped.

During the debate a member suggested that no freethinker ever ask from the government any favor, since it had always refused to honor their demands. A great many of his colleagues protested against that proposition: "By steadily hitting a nail," they said, "one can finally drive it in; by constantly asking from the government a certain thing, one can finally obtain it, especially when a favorable current of public opinion is created for it."

Then a question which had already been raised the evening before, was taken up again. The citoyenne Ida Haltmann read the report of the commission, whose conclusions were entirely favorable to co-education and were adopted by acclamation.

A considerable debate arose on the right to teach. The commission wanted it to be a public office, but there was a division. Certain members would refuse the right to all members of religious congregations, while others would grant it to adults but not to children. The outsiders, particularly the Belgians, being in favor of liberty of teaching, strongly combatted the proposition.

The motto, "*Ni Dieu, ni maitre*" (neither God nor master) was rejected as the motto for the international freethought since the Blanquist Socialists and even anarchists had adopted it.

* * *

What a horrible program for women and ex-priests! Yet, "*corruptio optimi pessima*," and: "*Geht es zu des Boesen Haus, Das Weib hat tausend Schritt voraus*," prove true once more.

J. F. M.

*) Apostate and married ex-priest.

THE FEAR OF HELL.

To intelligent Protestant laymen the arguments made before the Chicago Presbytery of the Presbyterian sect the other day in favor of "brevity in the confession of faith," must have seemed rather lacking in frankness. The advocates of a new creed dilated upon the advantage of "brevity" in general, but did not seem to indicate precisely in what respects they wished the creed abbreviated. Probably they thought it unnecessary to be specific, as all clearly understood their aim—to escape the question of hell.

"To every disinterested observer of the battle of the creeds in the Calvinistic churches, one fact is perfectly plain,"—says a secular daily, the *Inter Ocean* (Oct. 10th).—"No one really cares whether the statements of doctrine as to the Trinity, Creation, Providence, Sin, the Mediator, Faith, Repentance, Good Works, or Salvation be short or long. The parts of the Westminster Confession to which the abbreviators desire to apply the pruning knife, are those which relate to the doctrine of future punishment. They do not like to preach the idea of punishing anybody severely for anything, and so they wish to throw that doctrine out of the creed or to tone it down into a meaningless generality. In other words, they wish to get rid of hell. In an age which finds excuses for the most atrocious crimes, and so makes a vice of philanthropy, they think the idea of hell antiquated and barbarous.

"The fact seems worthy of attention that this anxiety to explain away the plain teachings of the Bible on the subject of hell comes from the pulpit rather than from the pews. The layman sees that the only way he can make human law efficient is to offer reward for right-doing with the one hand, and to inflict punishment for wrong-doing with the other. He knows that human justice, so far as human imperfections will permit, takes for its model what is believed to be Divine Justice. The layman has seen the church, from its foundation until now, standing before mankind with reward in one hand and punishment in the other, and he has approved that attitude as consistent with both reason and revelation. But now he finds his teachers throwing away the sword of retribution and attempting to restrain evil with caresses alone.

"Those preachers who complain of increasing atheism and materialism may well consider whether their own desire to abolish hell is not the root of these evils. They may well consider whether men freed from fear of punishment will longer place confidence in promises of reward. They may well think whether in absolving mankind from the fear of hell they will not make the hope of heaven less strong. Reflecting laymen are not yet convinced that the corner-stone of wholesome fear can be safely removed from the foundations of morality. They read in their Bibles, 'The fear of the Lord is the beginning of wisdom,' and they know that the fear of God is the fear of hell."

EXCHANGE COMMENT

Under the caption "Our Old Umbrella," the Chippewa Falls *Catholic Sentinel* (Oct. 18th) publishes the following article prominently on its editorial page:

"One day during the late rains the editor,

while thinking out an immortal thought, dropped his old umbrella somewhere and forgot to lift it. If the people who live there and found it will kindly return it, they will receive his thanks and something else besides. It was all the sign of prosperity he possessed, and he used to hold it up with pride when passing some other half-naked friend of Bryan."

* * *

The Fall River *Indépendant*, the biggest and apparently most prosperous organ of our French-Canadian brethren this side of the dividing line, is strongly advocating the convocation of a general convention of the French-Canadians of the New England States and New York, principally for the purpose of protecting their religious interests and obtaining their rights as French-speaking Catholics, if need be by appealing to the Roman authorities.

The movement has the cordial support of the *Avenir National* and other influential papers.

* * *

The *Lutheraner* (No. 21) prints a list of apostate Roman Catholic priests, most of whom, it claims, are now Protestant ministers. Among them is "Dr. M. M. Snell, of the Roman Catholic University in Washington."

Will the *Lutheraner*, in simple justice, inform its readers that Mr. Merwin Marie Snell, a convert, not from Catholicism to any Protestant sect, but from Protestantism to the Catholic Church, was not and is not now a priest, but a plain lay Catholic?

If the rest of the *Lutheraner's* list is as correct as the part of it referring to Mr. Snell, it ought to hide its head in shame. The only name we know to be genuine is that of the notorious O'Connor in New York. Chiniquy is dead, and of the other alleged converts we have never heard even the names.

* * *

The Quebec *Vérité* (No. 11) points to the following editorial utterance of the *Ave Maria* (Oct. 6th) as the frankest and most categorical declaration of the Liberal Catholic wing in this country regarding its real position on the Roman question:

"Catholics in this country may not worry about the loss of the papal territory, but none rejoice more heartily over the Pope's spiritual ascendency—to see his influence extended, his power for good so mightily increased as it has been during the last three decades."

"Thus," comments Mr. Tardivel, " 'Americanism' not only does not worry about the loss of the papal territory, but pretends that it is a benefit to the Church.....The Pope, on the other hand, takes every opportunity to declare that the loss of the temporal power, far from proving a benefit, has put the head of the Church in an intolerable position."

* * *

The November *Messenger of the Sacred Heart* credits the following to the *Australian Messenger*:

"The power of the Catholics in the German Parliament is an object lesson to their brethren throughout the world. Although they number only 20,000,000 as against 32,000,000 Protestants, yet by good leadership, much energy, and wonderful unity and concentration they have managed to create a separate but united party in the Reichstag, which controls the power in that assembly. The Catholic Centre party have managed to secure 137 seats out of 357, and thus they can exercise all control by throwing in their lot with one party or the other, according as the measure proposed is for the good of their Church and their country.

"If the Catholics of France and Spain and the South American republics only acted in concert like this, what a change would take place."

The Catholics of North America, too, particularly those of the United States, might learn a fruitful lesson from their brethren in the Fatherland. But the ground is so little prepared for union and concerted action that as soon as some one whispers "American Centre Party," the liberal organs are scared out of their wits and grind out the most doleful tunes of horror and protest.

Despite numerous and vehement anathemas, The Review continues to believe in the expediency of a Catholic Centre Party for the United States.

* * *

Through his impartial essay on "Americanism" and kindred subjects in the sixth volume of his "Studies in Church History," Rev. Dr. Reuben Parsons has turned the journalistic champions of the condemned heresy (our readers will remember our quotations from the *Catholic Citizen*), who used to burn all kinds of incense before his picture, against himself. He has the consolation, however, that thoroughly orthodox and brilliant periodicals like the *Messenger of the Sacred Heart* (Nov.) refer to his work in such terms as these:

"Straightforwardness of statement and honesty of conviction combined we think with correctness of views, characterise the new volume which comes from the untiring pen of Dr. Reuben Parsons, the sixth contribution to his valuable and scholarly 'Studies in Church History.'

"Instinctively one turns to the chapter on 'Leo XIII. and the American Church.' It is home matter and deals chiefly with our recent troubles about 'Americanism,' parochial schools, Cahenslyism, etc. It is a plain, succinct, thorough, and though trenchant and vigorous, yet really unimpassioned account of the unpleasant controversy from its inception down to the present day. He has contrived to put an unusual amount of matter in that single chapter without omitting anything of importance. The author makes no concealment of his own judgment, but with the impartiality of a true historian does not allow it to bias his narrative. The description of the scene where Archbishop Corrigan, as the author says, books his noble silence, is sympathetic, and though simple is very impressive. In the matter of Cahenslyism he discriminates between the wise and the foolish provisions of the scheme, and in the exposition of the famous fourteen propositions of Cardinal Satolli and of the papal letter that followed, it is shown that the policy of the Third Plenary Council has not been abrogated. The sharp rebuke to certain foreign writers on Americanism is well deserved.

"Dr. Parsons has furnished in this single chapter an exhaustive and accurate historical paper which future writers can refer to with confidence, both as to the facts and their appreciation." Arthur Preuss.

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* Joseph Bonnet, in the *Vérité Française* (No. 2,629) has quite a eulogy on Archbishop Corrigan of New York. Having told of his condescension and good nature he adds:

"Yet on two points he is inflexible: if a parish has debts, they must be paid; if it has no school, it must get a school."

Would to God, these maxims were followed out everywhere. J. F. M.

OPEN COLUMN.

1. Correspondents should give their name and address (not for publication if they so desire.)
2. We can not notice anonymous communications, unless they are unusually absurd.
3. The editor of The Review does not hold himself personally responsible for the opinions and sentiments expressed in these communications.
4. Communications exceeding two hundred words will not be printed except for special reasons.

IS THE NATIONAL GRANGE A FORBIDDEN SOCIETY?

This is the question of a Review reader up in Wisconsin.

We should be thankful for reliable information about this organisation.

CATHOLIC DAILIES.

To the Editor of The Review.—*Sir*:

Together with this I take leave to mail you some copies of a German paper for inspection. May be you will not laugh at it as a beggarly "Kaesblaettle," like some of my friends do. It is a Catholic daily of a small country-town in Baden, of 3,000 inhabitants, among whom are about 1,000 Protestants and Jews. The paper has a circulation of about 5,000 copies, mainly in the adjoining rural districts, while here in Cincinnati, with some 48 Catholic churches and 80,000 Catholics, we *can't* support a daily.

Besides, there are about 25 or 30 Catholic daily papers in that diminutive State of Baden, all of them staunch champions of the platform of the Centre party, heeding the devise: "Incorrupta fides nudaque veritas."

Being myself a passionate lover of the Catholic press (a love which is not in keeping with my pocket-book), being moreover a subscriber to The Review, I get a notion once in a while to send some small contribution to The Review or—its waste-basket.

I promise in conclusion: Should that much prophesied baby of an English Catholic daily be born during my lifetime, I will subscribe for a year, no matter where it makes its appearance.

Excuse my poor English—I am not very long in this blessed country—and please don't make any use of my name.

Cincinnati, Oct. 17th. Sacerdos.

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The paper of which our correspondent has mailed us copies, is the *Acher- und Buehler Bote*, published daily in Achern and Buehl, neighboring towns in Baden.

It is of the small size and shape of the average European provincial daily, four pages octavo, each issue containing a timely editorial leader, a summary of the world's most important news, a brief survey of the local field, and from a page to a page and a half of advertisements.

The cost of publishing such a daily paper would be small, even in America; but the question is whether the continental style of daily journalism would suit the taste of our people.

It has always been our idea, and we have expressed it often in The Review, that the best way to set the proposed Catholic daily afloat, would be to start it in the modest style of the *Acher- und Buehler Bote* and hundreds of other Catholic newspapers in Germany, France, Spain, Italy, etc. If it found favor with a sufficient number of people—as we think it would—it could then be gradually expanded and improved along modern American lines. Arthur Preuss.

SOCIAL QUESTION.

SUNDAY CLOSING.

The grocers' clerks of East St. Louis, as well as the men in the butcher-shops, have finally after much agitation obtained Sunday closing. We say "Bravo." Now let the barkeepers follow up at least for closing until noon. Here or there a Catholic saloonkeeper has made a timid attempt at closing till noon, but opened again because he was afraid of losing a few nickels.

In his encyclical "Rerum Novarum," Leo XIII. declares every contract dishonest in which it is not stipulated that the workingman is free to rest on the Lord's Day. Yet the workingmen will be powerless unless they obtain the help of all good Christians. Railroads accept and deliver no freight on Sundays, the post offices of the country are open but an hour or two, why can that not be done in other branches? Let every Christian make these his rules:

1st. Buy nothing on Sundays or holydays. Where no buyer appears no seller is needed.

2nd. Have nothing delivered to you on Sundays or holydays, neither wash nor clothing, nor fuel nor anything else.

3rd. Refuse to accept goods you have bought in the stores, if delivered on Sunday or holydays.

4th. If you have workmen under your care, pay them on Fridays, that they may be able to buy what they want on Saturdays and thus more easily avoid the saloon on Sundays.

5th. If you are building, insert a Sunday or holyday clause, stipulating that no one is allowed to work for you on such days.

If our Christian people in the cities, where they form a large portion of the population, would observe these rules, all the clerks would soon obtain the much-coveted day of rest on Sundays and many a workingman would not be obliged to do Sunday labor. Moreover, many men now idle would find work, that is now done by those who are forced to work seven days in the week.

J. F. Meifuss.

STATE BOARDS OF ARBITRATION.

The creation of State boards of arbitration has been pretty generally a case of fetching water to the horse which obstinately refuses to drink, as is shown by the account of such boards given in the fifth annual report of the Illinois State Board of Arbitration.

It appears that twenty-three States have laws providing for arbitration, and that these laws are practically dead letters in all but five or six States, never having been enforced to any extent whatever. An enquiry sent out by the Illinois Board elicited the curious fact that even the existence of the laws unknown in some State to the Commissioners of Labor in those States. In two instances the Labor Commissioners were unaware of the fact that a State Board of Arbitration had been actually appointed under the law in their own State. The Connecticut Board declared that its law had been made useless by a judicial decision, and that now it "stood back and watched them fight it out in the good old-fashioned way." In Minnesota the office of the three public arbitrators has remained vacant and unsolicited for three years. When the terms of those first appointed under the law expired, no successors were chosen. The one decision rendered was unsatisfactory to both parties. In Iowa there has never been a case under the law. In Kansas the law is so "complicated and clumsy that it has never been used."

The public boards of arbitration, where they have retained some semblance of animation, as in Illinois, New York, Massachusetts, Ohio, Indiana, and Wisconsin, can not be said exactly to have won the fight for industrial peace. Their chief glory to date is that they exist in a semi-comatose state, ready to be galvanized into mechanical action upon proper appeal from both parties to a dispute— which, it need not be added, is seldom forthcoming. As boards of arbitration, they must also be reckoned failures. The plain facts are that parties having vital interests at stake prefer naturally to make their own selection of arbitrators, and to select men well informed in the specific matters involved in controversy.

The Illinois State Board is quite correct in maintaining that the success of arbitration necessarily depends on the peculiar fitness of the arbitrators, and that experience constitutes an important qualification. But it is altogether wrong in thinking that the experience calculated to make a fit arbitrator is experience in arbitrating. The experience required is experience of affairs, and such a practical knowledge of specific conditions as can not be obtained by exercise of judicial functions. Where the work of State boards has counted for anything, it has been through the exercise of powers of initiative in making investigations by compelling witnesses to appear and give testimony, and in publishing the results of such investigation. When this work is done carefully, public opinion may be brought to bear, and a settlement may be forced upon equitable terms. The public is sufficiently interested in avoiding or minimizing the losses occasioned by these industrial conflicts to warrant the appointment of boards to investigate the causes of every outbreak and, so far as possible, to fix the responsibility for its occurrence. More than this, public boards, failing omniscience, can hardly expect to accomplish. The Illinois State Board is acting wisely in requesting the legislature to confer upon it such powers of initiative.

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* Galveston is the principal subject of the *National Geographic Magazine* (Washington) for October. Mr. W. J. McGee treats of its geologic conditions, asserting that the sandbank or "storm-record" on which it is built is half-a-mile in depth, the worst existing foundation for a city, and that the subsidence of the Gulf Coast is not less than a foot per century. From these data he believes that another disaster will follow the rebuilding of the city on its former site. Prof. E. B. Garriot of the Weather Bureau, on the other hand, after tracing the course of the hurricane and describing the general meteorological conditions of that region, concludes that "the future possibility of a like visitation in that locality is extremely remote."

NEW BOOKS AT B. HERDER'S,
17 S. Broadway.

Breen, Rev. J. D. Sacerdotalism in the Old and New Testaments. Paper. Net..... .15
Camm, Dom Bede, O. S. B. A Day in the Cloister. Net..... 1.60
Devos. Rev. J. E. The Three Ages of Progress. Net..... 1.25
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